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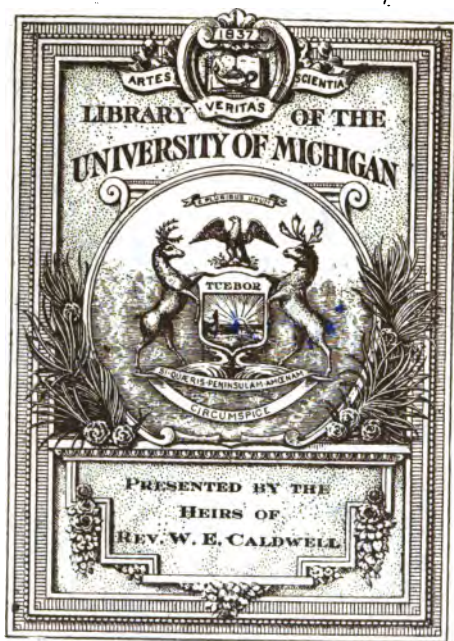
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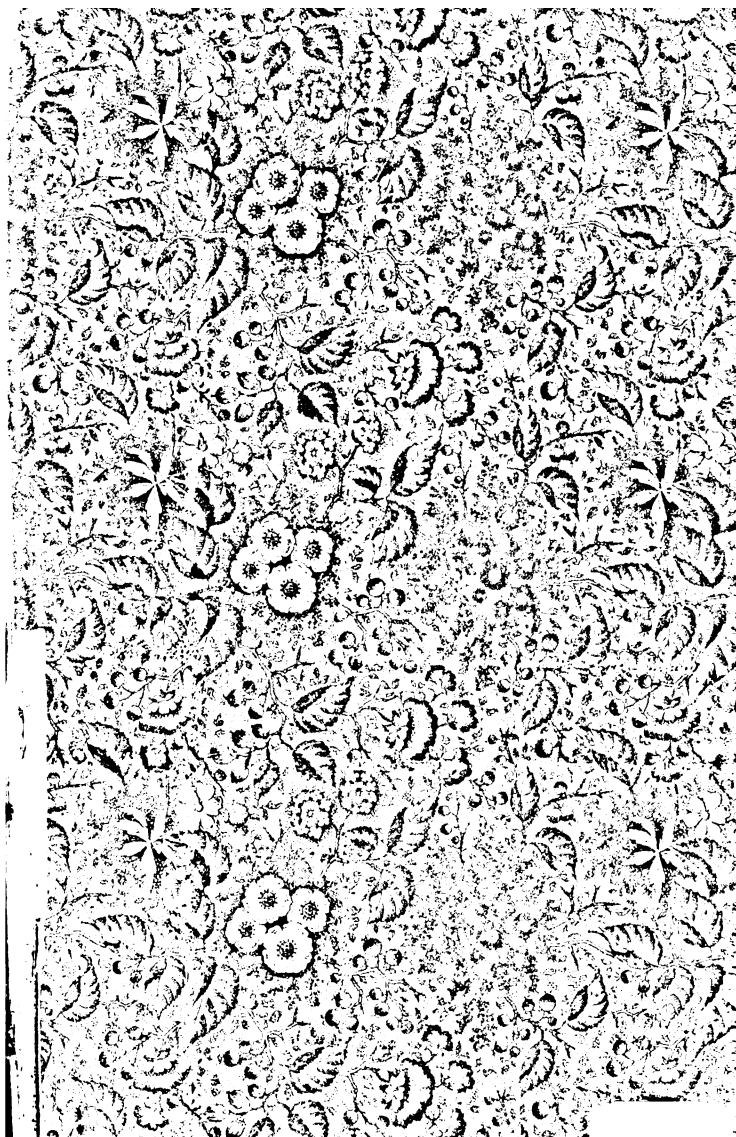
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# BAPTISM MODE-STUDIES.

BY

REV. HERBERT H. HAWES, D. D.,  
STAUNTON, VA.

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RICHMOND:  
WHITTET & SHEPPERSON, 1001 MAIN STREET.  
1887.

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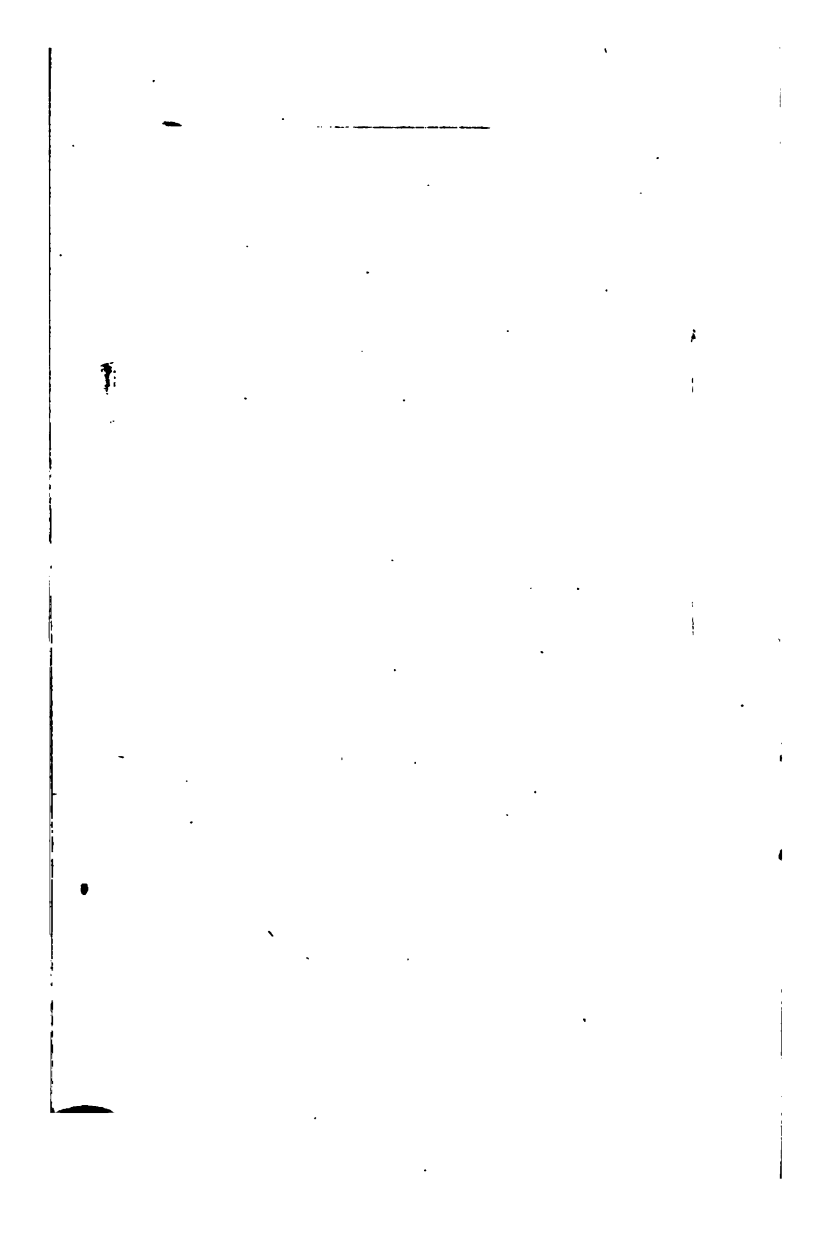
TO

THE REV. MOSES D. HOGE, D.D.

MY BELOVED "FATHER IN CHRIST ;" THE FIRST MINISTER OF THE GOSPEL WHO WON ME TO A WILLING CONVERSATION ABOUT THE SALVATION OF MY SOUL ; WHOSE WORDS GUIDED ME TO THE ACCEPTANCE OF CHRIST ; WHOSE COUNSELS LED THE FIRST STEPS OF MY CHRISTIAN LIFE ; FROM WHOSE CHURCH I WENT OUT TO PREACH THE GOSPEL ; AND WHO HAS ALWAYS GIVEN ME THE LOVE OF A FATHER AND FRIEND,—THIS VOLUME IS AFFECTIONATELY AND GRATEFULLY DEDICATED, BY

THE AUTHOR.

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## EXPLANATORY NOTE.

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THIS book was written at the request of the eminent divine to whom it is dedicated. Others, of high standing and scholarship, to whom the manuscript was read, in whole or in part, have approved the work heartily, and desire its publication. Therefore it is sent forth. It is the result of an earnest, prayerful, far-reaching study of the subject, extending through many years. Not only has the Word of God been faithfully studied, but every book and article, whether "Baptist" or "Pedobaptist," which came within reach, has been carefully read. Many things said by others may be found here, but also many things new. The work is commended to the public as written in subjection to the following

## LAW.

*"The Supreme Judge, by whom all controversies in religion are to be determined, . . . and in whose sentence we are to rest, can be no other than the Holy Spirit, speaking in the Scripture," giving us the will of Jesus Christ, Head of the Church and Lord of the Sacraments.*

HERBERT H. HAWES.

STAUNTON, VA., 1887.

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# Baptism Mode-Studies.

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## CHAPTER I.

### **Baptism.**

OUR subject is the Mode of Baptism. Those desiring to study infant baptism will find that subject fully taught in our treatise on "*The Abrahamic Covenant*," published by the Presbyterian Committee of Publication, 1001 Main Street, Richmond, Va.

Here we present four propositions which will be fully sustained:

1. The only way to truth about baptism is found in the will of Jesus Christ, the Lord of the sacraments.

2. While immersionists themselves assert this, they find their mode of baptism, not by the will of Christ, but by an appeal to heathen Greek writers and to lexicographers.

3. Their appeal, as thus made, does not truly represent the Greek use of the word "baptizo," nor the will of Christ.

4. In making this appeal they utterly forsake and deny the very principles they so positively profess.

There is but one record in full of the institution of baptism (Matt. xxviii. 18-20): Jesus said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is Christ's baptism, therefore called "Christian."

But what *act* is commanded? Had our Lord said, "Baptize by dipping, immersion, pouring, or sprinkling," or described the mode in other words, no questions could arise. The matter would be settled. But as he did not thus reveal the mode, it must be sought otherwise. Yet how and where? The Rev. Dr. Jeter (an immersionist leader) says, "Baptism and the Lord's Supper are both positive institutions. They derive their authority, not from their perceived adaptation to promote man's spiritual interests, *but solely from the revealed will of the Lawgiver.*"

Again: "*Both these institutions are precisely what the will of Christ made them.*" (Scrip. Com. p. 13.) These sayings we fully accept, and abide by them. How, then, comes immersion?

It is argued, "baptizo" is a Greek word, therefore Greeks and lexicographers must decide the mode of baptism. We are told, "All lexicographers of note define baptism by immersion, or some equivalent term." This is the cry of all immersionists, and so they find their mode. But cannot all see that this is an appeal, not to Christ, but to lexicographers and heathen Greeks? And this appeal is made after saying of the sacraments, "Both these institutions are precisely what the will of Christ made them!" Yet some will ask, "Why not go to Greeks and lexicographers?" We answer, Because the Greek word "baptizo" cannot be translated by any one English word. Its uses were so various that no one word can instruct us as to mode. To illustrate and prove this, we note as follows: The word "baptizo" was in use centuries before the Christian dispensation. *Pindar*, born about 520 years before Christ, used it in speaking of the cork on a fishing net. *Plato*, born about 429 before Christ, (and others,) spoke of people baptized by *drinking too much wine*, etc.; also of a youth baptized by *having hard questions asked him*. *Aristotle*, born about 384 before Christ, spoke of sea-weed, etc., baptized when the tide rose. So we see the word was used before Christ used it, and *used in*

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*different senses by different people.* As illustrating the same fact about its use after Christ came, we venture to quote from an excellent essay by the Rev. Cyrus Harrington, Mansfield, La. He makes reference to—

1. Jerome, A. D. 321, on Ezek. xxxvi. 25: "Pour out the clean water of baptism."

2. Basil, (Greek,) A. D. 310, and Origen, born A. D. 184, who both called pouring water on Elijah's sacrifice "baptism."

3. Cyprian, (Latin,) A. D. 246-260, called *affusion* the baptism of the Church.

4. Acts of St. Lawrence, A. D. 250, a soldier baptized from a pitcher of water.

5. Tertullian, A. D. 145-210, used *merse* once, and *sprinkle* twice, to describe what some, in his day, called the baptism of the twelve apostles.

6. Clemens Alexandrinus, born A. D. 105, speaks of a backslider reclaimed thus, "with tears, a second time he is baptized."

From other sources we learn of baptism when hot-iron was cooled with water; baptism when the sword of Ajax was stained with blood from the wounded neck of his victim; baptism when soldiers marched waist-deep through water; baptism by sleep, by taxes, and baptism of *a lake with the blood of a frog!* These are but few ex-



amples out of many. Do they tell us how to baptize? Dale says truly, "The Greeks daily effected baptisms by a draught of wine, by a bewildering question, and by droppings from an opiate. . . . I make my argument with finger pointed to the cup, the question, the opiate, and say, *the old* Greeks baptized, through a thousand years, by such things as these!" (Classic Bap. p. 79.) Thus, we see, the Greeks give us no one mode. The word belongs to their language; was used hundreds of years before Jesus came to earth, and they used it to express *anything*, from the sinking of ships to the dropping of tears. It cannot be, therefore, it was not, translated into English. It was simply *transferred*. The immersionist leader, Rev. Dr. Jno. A. Broadus, wrote a little book, in which he represents a "plain man" starting on a search through the Scriptures for duty, and says, "What does he find? The word *baptize* is only borrowed in the English language, and for him does not determine anything, being used, he knows, by different persons in different senses. And he is not acquainted with Greek," etc. *Thus, the leading immersionists are obliged to admit that no satisfactory word is found to translate this Greek invader of the English language. It is*

somewhat like our word "kill." We are told "A man was killed." But who can decide from this *how* he was killed, or the *mode* of killing? Was he shot, or drowned, or poisoned, or suffocated, or burned; or did something fall on him, or did he fall upon something? The *manner* of the killing must be told, or we cannot know it. This word, like "baptizo," does not express mode. And so no wonder "the plain man," as Dr. Broadus says, cannot determine anything from the word "baptize," because it is used "by different persons in different senses." Why not, then, send this "plain man" to the feet of Jesus, that he may learn there? But no; his reverend conductor takes him *first* to lexicons, *and selects a meaning for him!* He shows him a ship immersed, and points to that as proof that immersion is the one true mode of baptism! "This ship," he would argue, "goes underwater in baptism, therefore *you* must go under." *Yet in both languages the word is used by different persons in different senses.* If this be true, (as it surely is), by what authority can any select but one sense of the word, and insist on that, to the exclusion of others? But see how this argument would run: "The ship sank to rise no more; therefore you must go down into and *come up out of the water.*"

The ship-immersion, or baptism, left it *sunk*; but this "plain man" is taught, The ship was sunk in its baptism, and *remained so*—at the bottom of the ocean. Therefore you must be sunk, as the ship was, then rise out of the water, as the ship—did not! Beautiful parallel! To such absurdity must we come if we ask Greeks and lexicons how to baptize. We should note and remember two facts:

1. That our Lord selected this many-sided word as the title of one of his sacraments.

2. High immersionist authorities (Drs. Jeter and Broaddus) say and concede that baptism is "precisely what the will of Christ made it;" and that the mere word "baptize" cannot tell how to baptize, because it is used "by different persons, in different senses."

Conclusion: As, confessedly, the word is used "in different senses;" as, confessedly, baptism is "precisely what the will of Christ made" it; therefore, *not Greeks and lexicons, but Jesus Christ* must tell us how to baptize.

But what if "baptize" is defined by immersion, as its primary meaning? Nothing is proved; for, by usage, words often lose their "primary meaning." For example, the primary meaning of the Greek word "stauros," was "*stake*;" but in the

New Testament it means "cross"—as the cross on which our Lord was crucified. And thus of many other words.

Again, suppose the whole world should agree upon one word (say, immersion,) to translate "baptize?" It would go for nothing, were Jesus Christ to select a different meaning, or use the word in a different sense! *In due time we will prove that he did just this!* All depends on one question: From whom are Christians to receive law—from Greeks and lexicographers, or from Jesus Christ? Every immersionist will answer, as we do, "*From Jesus Christ!*" Yet see how they point to heathen Greeks who lived before, and to lexicographers who lived since Jesus came, saying, "These be thy teachers, O Christians!" Our business is not with Greeks and lexicographers, but with Jesus Christ. And we do not mean that our adopted law, received from Dr. Jeter, shall go out of sight or hearing. We shall repeat, many times, the good saying about the two sacraments: "Both these institutions are precisely what the will of Christ made them." Our position, then, is this:

*Jesus Christ did not originate baptism, as spoken of by Greek writers and lexicographers,*  
BUT HE DID ORIGINATE THE CHRISTIAN SACRA-

MENT OF BAPTISM. *Therefore, no matter what others may say of the Greek word "baptizo," we should sit at the feet of Jesus only in studying this sacrament.* Let us not forget that (as Dr. Broaddus admits) the word "baptize" is "used by different persons in different senses." Why, then, may not our Lord Jesus also use it in a sense of his own? If his use agrees with one of the Greek uses, or one of the lexicon meanings, so be it; but if, by word or deed, he indicates a special use of the word, *in that use we find our duty*, if this sacrament is precisely what the will of Christ made it.

Therefore, we say, Read your Bible, and be guided by the revealed will of Jesus Christ. But when we say this, we do not whisper, "Yet be sure to remember that all lexicographers of note give immersion, or some equivalent term, as the meaning of baptizo."

Even Dr. Broaddus (in his little work, pp. 14 to 16) is compelled to *fight lexicons* for giving the meaning "pour, drench," etc. in addition to "immerse." And that *greatest of Baptists*, Carson, after saying "baptizo always signifies dip,—never expresses anything but mode," freely admits that he has "*all the lexicographers and commentators against him in this opinion.*"

## CHAPTER II.

### **What Jesus Did.**

**B**OTH these institutions are precisely what the will of Christ made them." Let us not forget this. We now want to know, What did the will of Christ, "precisely," make baptism? We do not want to know what "all good lexicons give as the primary meaning of baptizo;" nor what ancient heathen Greeks said. When God chooses anything for his service, *it is set apart from a common to a holy use; and what use this is to be, God must say!* So we are to study baptism as chosen by our Lord, and set apart from a common to a holy use; then, as "precisely what the will of Christ made it. The "will of Christ" is in his Word, not in ancient Greek classics, nor in Greek dictionaries. "What, then," (asks one of the immersion champions, Dr. Broadbush,) "do the Scriptures teach as to the action which constitutes baptism? Now, remember, that the Bible is a book for the *people*,—given in order that the people may read and learn and judge for themselves. . . . The plain teaching of the English

New Testament, to a plain man who comes to it for information on the subject, will be that baptism is not a sprinkling, or a pouring, but an immersion. . . . Is it so that an earnest inquirer, who has sense, but not erudition, will be led astray on such a point by the very best popular version of the Scriptures that can be found on earth?" We answer, No! Even "the plain man" will not be led astray by the Bible, if he will read, study and think for himself, "looking unto Jesus." The going "astray" is caused by those who put Greeks and lexicons between him and Jesus. How will "the plain man . . . who has sense" find immersion in "the plain teachings of the New Testament," *when there is not one case of undoubted immersion in the New Testament?* We challenge any and all to bring forward *just one such case!*

We take up the question quoted: "What, then, do the Scriptures teach as to the action which constitutes baptism?" Now, let "*the Scriptures*" answer!

It is clear that Jesus said "Baptize." It is equally clear that Jesus forbade his disciples to go out at once upon their mission. (Acts, i. 4.) He "commanded them that they should not depart from Jerusalem, but wait." For what were they

to wait? "For the promise of the Father, which, saith he, ye have heard of me. (Acts, i. 5.) For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." They were to wait for this promised baptism. But who was to baptize them, according to the promise? In Matt. iii. 11, it was promised that Jesus Christ should "baptize them with the Holy Ghost and with fire." Again and again Jesus afterwards promised to send the Holy Ghost to them. So Jesus was to baptize. Would he show "precisely" what his will would make the mode of baptism? Would his mode of baptizing be the right one? None will dare to doubt it. When did Jesus baptize? We read in Acts, ii. 1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place." They were waiting as Jesus had commanded. "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues (or tongues parting asunder), like as of fire; and it (one of these fiery tongues) sat on each of them. And they were filled with the Holy Ghost." *Thus Jesus baptized them!* John the Baptist said he would do this (Matt. iii.



11); Jesus promised to do it (Acts, i. 5); and Peter afterwards said of him, "He hath shed forth this which ye now see and hear." (Acts, ii. 33.) But why pass by all other baptisms without notice, to speak first of this one? Because early in the Gospel records we found the promise that Jesus would baptize; and *as he is Lord of baptism, we should learn of him first.* By learning of him we know how to understand the work of others who served under him. It is a practice far too common to hear all others before hearing Jesus. Therefore, when we come to him finally, our minds are prejudiced, and not ready to understand him.

Here in the baptism "with the Holy Ghost" is *the example of Jesus Christ.* What he did was surely right. We need seek no further, if we mean to follow him. We said, the mode is not taught in express words. Here Jesus teaches by *actions* which, as all agree, "speak louder than words," and are more certainly understood. We ask Jesus how to baptize, and he answers in the *language of actions*, which the most simple-minded can understand. The language of actions needs no translation, but is easily understood among all nations. It is not a "foreign language" nor an "unknown tongue" to any

nation on earth. Look, remembering the words of Christ: "He that followeth me shall not walk in darkness." *But the telescope must not be put to the blind eye*, if we would see the "action signals" of the Captain of our salvation! If words are confusing, we can make the veriest simpleton understand what we want done by *doing it before his eyes*—that is, by example.

And now, with the example of Jesus before us, what does it matter should *all* the lexicons say, "baptizo means immerse, dip," etc.?

1. Jesus baptized his disciples *in the house* "where they were sitting." There is not even a remote *hint* of immersion.

2. Can any believe that Jesus would use one mode and mean another in his command to baptize? Do we follow and trust those who say one thing and do another? Men cannot teach in words better than Jesus taught by his actions. See what he did: John the Baptist said, "He shall baptize you with the Holy Ghost and with fire." Jesus said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." *He caused the Holy Ghost and the fire to descend upon the heads of those whom he baptized.* There was his mode of baptism, taught by actions! Yet many seem un-

able to understand. Why? Because they listen first to their fellowmen: learn of Greek lexicons a meaning; then come to the Divine Word, demanding that it shall conform to their chosen translation of "baptizo." It is a way common to mankind. The sinner, almost invariably, seeks to find the way of salvation by his own wisdom before seeking to know God's way. In all things look to Jesus first! When he baptized he did not carry or cause the disciples to walk to the Spirit, nor to the baptism, nor immerse, nor plunge, nor dip them into *anything*; but he caused the Holy Spirit to *fall upon them* from heaven as they sat in that "upper room" at Jerusalem. This is his example! It is plain and satisfactory! We know much is said about the circumstances of other baptisms, as if they contradict this example of Jesus. It is human wresting of the Scriptures. We present 1 John, v. 7, 8, as illustrating the truth. "There are three that bear record in heaven: the Father, the Word (Jesus Christ), and the Holy Ghost; and these three are one. And there are three that bear witness in earth: the Spirit, the water, and the blood; and these three agree in one." Now, then, as to "baptize" in its Bible use. We remember the concession to truth (by Dr. Broadus) that the

word is "used by different persons in different senses." God selects his own use and sense of it. His Word teaches—

(1). That the "Spirit" was poured out, shed forth, sent down, fell upon the subjects of the Divine baptism. No one was ever said to be immersed or dipped into the Spirit.

(2). The "blood," whether under the Old or New Dispensation, is always spoken of as poured or sprinkled. (See, for example, Deut. xii. 27; Heb. ix. 13-22; xii. 24; 1 Pet. i. 2.) So—

(3). If "*water*," God's other witness, is to "agree in one" with these two, must not the water be poured out, shed forth, sent down, be made to fall upon, or sprinkled as the blood, upon those baptized, rather than be used as in immersion? There can be no agreement in saying, "The Spirit was poured out from above; the blood was sprinkled; but the baptized person was immersed under the water." But there is perfect agreement in saying, "The Spirit was poured; the blood was sprinkled, and the water was poured or sprinkled also." *This is God's witness!* May we trust it? Ought we to conform to it?

"But," says the Immersionist, "Greek writers and lexicons say baptize means immerse; and

immerse, we know, means to go down into and under so as to be completely enveloped by that in which we are immersed. Therefore Jesus *must* have immersed in baptizing." We answer:

(a). This proves too much. For if a man is immersed thus, he is drowned. He goes "down into and under so as to be completely enveloped by that in which he is immersed," namely, water. But immersion does not mean that he *is taken out again*. "Thou shall not kill!" *There is not one proof in the Bible that any one ever went under water in baptism.*

(b). We are not discussing the sayings of Greek writers and lexicons, but the actual example of Jesus Christ. He did not immerse!

(c). It is not true that "Jesus must have immersed in baptizing," because the *fact* is, he did no such thing!

The words of Jesus are, "John truly baptized with water; but ye shall be baptized with the Holy Ghost." The *very words* teach the use of water in baptism. If we say "God wet the earth with water," how would common sense decide as to the wetting of the earth? Would it decide for sprinkling, as of rain, or would it insist upon another deluge, as in the days of Noah? Rain falls from above upon the earth. God does not

make a part of the earth go into water, then dip the other part. So, when Jesus says "baptized with water, baptized with the Holy Ghost," common sense says, as the Spirit fell upon the baptized, so must its symbol, the water, fall upon the baptized. God said, "I will pour out my Spirit." (Joel, ii. 28.)

When Jesus baptized his disciples, Peter said of that baptism, "This is that which was spoken of by the prophet Joel." (Acts, ii. 16, 17.)

"But," says an objector, "if *pouring* is the mode, *sprinkling* is wrong." In reply, we ask, Can that be wrong which God chose and named as his mode? If he says "pouring" in one case and "sprinkling" in another, are not both right? Pouring is only a kind of sprinkling, as sprinkling is only a kind of pouring. But the author of "Three Reasons why I am a Baptist" (page 126) says, "If baptize means sprinkle or pour, the water is baptized, not the person. . . . A man cannot be poured," etc. Such remarks are simply foolish. To answer according to their folly, we would have to say, Immersion or dipping comes nearer to pouring the man upon the water than any other mode known. It is a desperate attempt *to pour the man!*

But the point this author (and others) attempts

to hide is this: Baptism refers to the *mode of using the water*, not the *mode of using the man*. The above objection can have no use nor purpose but to confuse and mislead, so that the truth may not be seen! We are sorry to see such trifling with sacred things.

The question is, *What is to be done with the water?* How is it to be used in baptism? God says, "I will pour out my Spirit upon you," and "I will sprinkle you with clean water." Then to speak as in the above quotation *is to ridicule God!* If immersion requires men to resort to such means for teaching or defending it, can it be right? God's thought is given in the words used, and that should be enough to protect even the words from ridicule. By his pattern the water must be made to *fall or descend upon the head of the person baptized*. A few fall short in merely *applying the wet hand* to the head of the candidate.

*Review:* Jesus baptized "with the Holy Ghost and with fire," not in, into, nor under the Holy Ghost and fire. No wresting of language can set aside the mode, for it was shown in his actions. This is the answer to the Rev. Dr. Broadus' question: "What, then, do the Scriptures teach as to the action which constitutes baptism?" It

is the answer given by the Lord of the sacrament. His baptism *descended upon the heads* of those whom he baptized, was sent into the house, into the "upper room where they were sitting, and lodged, rested, sat upon them." They did not descend into nor under it. So teaches the Bible. Therefore, only in causing the water (symbol) to descend upon the head of the candidate, do we follow the example of Jesus? We ask nothing of Greek writers and lexicons, because they do not know the will of Christ; and this sacrament is "precisely what the will of Christ made it."

Note specially: *What Jesus did in baptizing gives us the only example of mode* which is to be found in the New Testament. *He leaves nothing to be supposed*, but his actions are clearly defined and positive. In the face of this, what are all opinions of men worth? Nothing! An objector says, "But the disciples *were* immersed; for the record says of this baptism, it filled the house where they were sitting." Nay, the Bible does not say that *baptism* filled the house, but the *sound* of the descending baptism, "as of a mighty rushing wind, filled the house." Does this objector want to be *immersed in a "sound"*? Is the *sound* of falling rain the rain itself? Is the



crackling of fire the fire? Is the sound of an approaching thing the *thing*? Jesus did not promise to baptize in "*sound*," but with the Holy Ghost and with fire. And this he did, as shown

## CHAPTER III.

### **Into and out of the Water.**

CERTAIN terms in the English translation of the Bible seem to favor the idea of immersion. The terms "into and out of the water" are thought by many to mean *going under* the water. Here are the *levers* by which many are *prized over* from dry land into the "liquid grave." No such result would have been reached had study of this subject been confined to the Word of God. Immersion comes by seeking Christ's will at the hands of Greek writers and lexicons. Its advocates say, "All good lexicons give immersion, etc., as the meaning of baptize. Therefore the Bible teaches immersion." And so many are led astray—*led to believe that the Bible says what it does not say!* As one escaped out of the snare, we sympathize with those still entangled in it. For years we were in the bonds of this trouble. Howell, Jeter, and others pulled the cords of their argument tightly about us, while ministers of other denominations said comparatively little on the subject; and our feet had almost slipped into the water. Finally

there came this advice (often heard from immersionist lips): "*Take God's Word, and follow where it leads you!*" We did so; and the things here written were accepted after a long, earnest, prayerful study at the feet of Jesus. We have found the will of Christ. We believe it as fully as we believe in our existence. First, we discovered that "into and out of the water" did not put any one *under water*. We could not, cannot, find immersion in the Bible. Therefore we reject it.

In reading the English Bible, one may think that *stepping into* and *coming up out of the water* is necessary to baptism. We can readily understand that. But we deny that the Bible leads to or warrants any further step, even in seeming. Now, it is well-known that during some centuries after the apostolic age, superstition abounded in the Church. Many came to think that sins might be washed away with water. Next, the natural thought would be, the more water the better. An easy way to immersion!

But it is not true, that, as is sometimes said, "immersion was the universal practice of the Church for thirteen centuries next succeeding the apostolic age." There may have been some immersions, but this *was not the universal prac-*

*tice of the Church.* Were we to hear of a few immersions in France, England, Prussia, etc., would that now prove that this mode was universally practised by the Church in those countries? But, though the claim could be proven, what of it? Our question is, *What says the Word of God?* Universal practice does not always mean right and truth. God's Word is our "only rule of faith and manners."

We are willing to "rest the case" upon the reading of the English Bible; but, as a matter of interest, we would like to look into the *inspired* language—the Greek—from which our English Bible was translated. The Holy Spirit gave the will of Christ in the Greek language. Our *translation* is not inspired. Now, the inspired (or Greek) language of the New Testament never demands that any shall go into the water for baptism. It says "to" and "from" the water, but no more! It is a fact, that the translators were *inclined* to immersion, though of the Church of England. Therefore, it was natural that they should desire to make the Bible teach immersion. So they were careful to make the Greek preposition "*eis*" say "into," and "*apo*" say "out of," when they came to water baptism. But that this was forced, and that "*eis*" does not necessarily

take one "into" water, so as to teach immersion, is easily shown. For example, Matt. iv. 1—"Then was Jesus led up of the Spirit (*eis*) into the wilderness." Was he, therefore, immersed, as in water? Matt. v. 1—"He went up (*eis*) into a mountain." Any immersion here? John, xx. 3-6—Peter and John went (*eis*) to the sepulchre; and John came first (*eis*) to the sepulchre. But verse 5 says he did not go *into* the sepulchre in coming (*eis*) to it. Yet, when *eis* comes in connection with baptism, we are gravely told that it not only necessitates going into, but *under*, the water. But we have just seen that *eis* does not immerse in other things; did not bury Christ under ground in the wilderness nor mountain, nor plunge John into the sepulchre. As a matter of curiosity, we note that *eis* is used *eleven times* in the Greek of the chapter which tells of the eunuch's baptism; but *it is translated "into" only once*, and that where the water-loving translators thought that the eunuch *ought to go under water!* After all, they could not *make it take him under!* (For "*apo*," "out of," see Chapter VII.)

1. If Greek prepositions were handled so carelessly by the translators, can that translation of them be a sure guide to duty under the command of Christ?

2. Having seen, in the preceding chapter, our Lord's use of "*baptizo*," can we believe that these prepositions, which do not necessarily put any one under water, are to be regarded as sufficient to counteract the example of Jesus, and warrant a mode of baptism opposing his example? In the eunuch's baptism, "*ek*" is the preposition translated "out of." It is used singly sixty-four times in Acts, but is translated "out of" only *five times*, thus leaving *fifty-nine* witnessings against *five* that it need not be translated "out of." Acts, ii. 2—"There came a sound (*ek*) from heaven"—from the *direction* of heaven. Acts, ii. 25, 34—"He is (*ek*) on my right hand," etc. Acts, v. 39—"If it be (*ek*) of God." But, if *eis* and *ek* prove the eunuch's immersion, they also prove Philip's immersion; for *both* went "into" and came "out of" the water. The simple meaning is, they went down the bank of the stream, pool, or spring, from the chariot *to* the water, and came *up from* the water. Let not immersionists criticise us for going to the Greek; *for without their own appeal to Greek, they could never represent "baptizo" as meaning immersion.* If they will let the Greek alone, so will we. We do not need it to prove our doctrine.

Let us bring the matter to a simple test. Leav-

ing off all appeals to Greek writers and lexicons, and taking the Bible just as "the plain man," who does not know Greek, can read it, where is the evidence upon which any honest jury would convict us of disobedience to Christ because we refuse immersion? Christ said, "Be baptized." He never said, "Be immersed, or go under water." It may be well, just here, to introduce a bit of history. In the *Christian Observer*, April 19, 1882, we published a challenge (still open to all) to the *Western Recorder* (a Baptist paper), under the following circumstances: A controversy had arisen between the two papers about infant baptism. The *Recorder* said, in speaking of proof-texts used by the *Observer*: "This is a confession that when Presbyterians put together their proof-texts for infant baptism, and leave out comments, so as to let the Bible speak for itself, the result is"—utter failure. For this "confession" the *Recorder* thanked the *Observer*; whereupon we sent the following challenge, which was published, by request, in both papers:

"1. I ask him (editor of *Recorder*) to prove (without comments) from the Scriptures that only immersion is baptism. . . . I want *just one verse* from the Bible which has immersion in it. No comments!

"2. He and his Church hold that Jesus Christ in his Word commands immersion. I want *just one verse* from the Bible with that command in it. One verse will do. No comments!

"3. He and his Church hold that baptism is not performed unless the subject is put *under* water. I want *just one verse*, speaking of baptism, with the words '*under the water*' in it. No comments!

"4. He and his Church hold that baptism is to be administered to believers only. I want *just one verse* from the Bible saying that. No comments!

"5. I want just one verse from the Bible which says that infant baptism is not according to the will of God and the constitution of his Church. No comments!"

The *Recorder's* response was not only full of "comments," but was a "change of base." It said: "Our position is that a doctrine not expressly taught in the Bible is not true.\* We prefer the words, but we insist upon the *idea*."

*Before*, it preferred and insisted upon the *very words*, without "comments." *Afterwards*, it only

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\* Then, *immersion* is not true; for it is not taught in the Bible.



"*preferred* the words," and "*insisted* upon the idea"! A "confession" that when *Baptists* "put together their proof-texts for their views on baptism, and leave out comments, so as to let the Bible speak for itself, the result is"—utter failure!

*Both papers show that the "proof-texts, without comments," were not produced!* Nor can they be! Were they in the Bible, not only the *Recorder*, but all the Immersion Church, would most noisily herald them to the world. If they were in the Bible, there would be no "Presbyterian Church." We are ready to go before "the jury." Search the Scriptures, and *search well*. Take all the cases of baptism where the words "into and out of the water" occur. Then let several questions be considered:

1. Does the Bible show one actual immersion in baptism?
2. Does the Bible give or hint at any command to be put under water?
3. Does it really require that any one shall go *into* the water?
4. Could those mentioned as going into and coming out of the water have done so without going *under* the water, as in immersion?

Such questions cover the ground. Could any

jury find a verdict of "guilty" against us for not accepting immersion?

There is absolutely nothing in the Bible to warrant immersion. But some say: "Going into and coming out of the water is strong intimation in favor of immersion." We answer:

(1.) An "intimation" is too vague to determine duty in such a serious matter as baptism is declared to be.

(2.) Giving the words *all their force*, they send no one *under* water.

(3.) We ask Bible teachings, not the *guesses* of men.

The utmost the Bible can be forced to say is, that man went into and came out of ~~the~~ water. If we grant (as we do not) that this ~~was~~ done, there we stop and say, Now prove immersion! It cannot be done!

There are in existence several ancient pictures of the baptism of Jesus by John, etc. Some represent John standing on the bank of the river, pouring water upon the head of Jesus, who stands in the water. But not one of these old pictures shows a case of immersion. We seek no such witnesses, however.

Let us return to the Bible. Water is mentioned at the baptism of Cornelius, and those in his

house: (Acts, x. 47, 48.) But the water seems to have *been brought to them*, if we may judge by the question, "Can any man forbid water that these should not be baptized?" In the next chapter (xi. 15, 16) Peter says, in giving an account of these baptisms, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Now note: "The Holy Ghost fell on them as on us at the beginning." *This reminded Peter of being "baptized with the Holy Ghost."* But the baptism "with the Holy Ghost" *was not immersion*. Peter was reminded of what Jesus said about baptizing, and we have seen how Jesus baptized. Did Peter follow his Lord's example? All questions suggested by the words "into and out of water" may be settled at once and forever, by considering that John the Baptist, and all other baptizers, would certainly be governed by the will of Christ. That will was doubtless revealed to them. On the day of Pentecost it was fully illustrated. On that same day (after some part of it was spent) the disciples baptized many. We are told "They that gladly received his word were baptized; and the same

day there were added to them about three thousand souls."

It is certain that those who received baptism were not immersed; for the disciples would not have gone out from the mode in which Jesus had just baptized them, to baptize others by another and contradicting mode. Jesus did not immerse, therefore his disciples did not. *They followed him!* Put this against the doubt-suggesting "into and out of the water" and we must conclude that such words do not mean immersion. To make them do so is to put them in conflict with the Spirit's witness about the law of baptism, as illustrated in the actions of Jesus.

We conclude this chapter with one thought: baptism is intended to go wherever the Gospel goes. Immersion cannot do so. To the sick-bed, the prisoner in jail, the criminal on the scaffold, Christ's mode can easily go. To these the Gospel can easily go. As of other commands of Christ's, so of this one for baptism: "His commands are not grievous." They are to be obeyed *anywhere* and under any circumstances. The immersionist must fill his "pool," or seek some river or body of water, make ready a change of clothes, etc., etc. But those who follow Christ's baptizing example can, *at a moment's*

*notice, and without any laborious preparations or exposure of person*, baptize a believing sinner wherever the Gospel finds its way to his heart. Christ's will is, "let all things be done decently and in order." We hear many comments on this, adverse to immersion, and we cannot feel that they are unjust. The apostles baptized without extra preparations, and so do we.

## CHAPTER IV.

### Buried in Baptism.

THE two passages, Rom. vi. 3-8 and Col. ii. 10-14, are immersion strongholds, but are so only by wrong interpretation, sometimes by wrong quoting of the words. Paul was not speaking of water baptism, but of the blessedness and completeness of the believer in his oneness with Christ. The *sacrament* of baptism was not his subject. Our Lord, as we have seen, "baptized with the Holy Ghost"; and the effects of this baptism were such as can never be produced by any quantity of water. The same is true of the baptism mentioned in these passages. *It produced spiritual life and salvation.* That these passages are misunderstood, when claimed as teaching immersion in water, is seen, not only in the fact that no quantity of water can produce the effects following this baptism, but also in the manner of quoting them as proof of immersion. For instance—

1. Immersionists talk of "*being buried in baptism*"; but there is no such sentence in the

Bible. The Bible says of Christ, that believers were "buried *with him* in baptism."

2. We also hear of being "buried like Christ in baptism"; but there is no such sentence in the Bible.

3. They talk of being "buried by baptism in water"; but there is nothing of this in the Bible. It speaks of being buried with Christ "by baptism into *death*."

4. Again: "Baptized in the likeness of his burial." But there is no such idea in the Bible. It says, "planted together in the likeness of his death," that is, *together with Christ*.

5. "Baptized into water." But the Bible says, "baptized into death," or "baptized into Christ." We are thus made one with him.

The terms "buried with him in baptism," and "buried with him by baptism into death," are not teachings of *mode*, but of the *effects* of this baptism. The Holy Spirit's *work* makes us one with Christ in his atonement, and in all that was done to him. But the *mode of the Spirit's coming* to his work is a *pouring out*, falling upon us from above. This *mode* is not the *work* or *effect*. Again, no *teacher* of Bible doctrine should be ignorant of the fact—a fact which any reader of the Bible may see set forth in the New Version—

that these passages do not refer to what is done in the sacrament of baptism, but to the results of a baptism *which reaches back to the atoning work of Christ*. The New Version gives the right tense (as in the Greek) in saying, "We *were* (not *are*) buried with him (Christ) through baptism unto death."

"Our old man *was* (not *is*) crucified with him."  
"If we *died* (not, if we be dead) with Christ."  
And, not "buried with him," but "*having been* buried with him in baptism, wherein ye *were also raised* (not, are risen) with him." Here is a baptism which made us *one with Christ* in his death, burial and resurrection; so that we *were represented in him*, in and through all. This effect does not belong to baptism with water, but to "baptism with the Holy Ghost." *It puts us into Christ*, so that all done to him was done to us in him. The "liquid grave" is a pure imagination of man, and has no rightful origin in these passages. We might regard it as a touching and beautiful *sentiment*. But it is *only* a sentiment, having no scriptural authority. Yet it has made many immersionists. Were it not for the misleading teaching about Greek writers and lexicons, no one could receive the idea of "being buried in the waters of baptism," for no such idea would



exist The mode given in the example of Christ would be in its place. But by what right do immersionists separate words from their usage and meaning in Greek or English? To "bury" anything in the ground is to put it beneath the surface, and leave it there; else it is not buried. So to be buried in the water is to be put beneath its surface, and left there. Now, "the plain man," who is supposed to adopt immersion in studying the Bible, in Rom. vi. and Col. ii., would not choose it, if left to himself, unless seeking martyrdom by drowning. He reads, "Buried with him by baptism into death;" "buried with him in baptism." Now, he knows burial means that death has occurred, and the body is committed to earth or sea, *there to remain*. Therefore he cannot escape the conclusion that to be buried in the waters of baptism is to be drowned. But we were assured that he had "sense," though ignorant of Greek and destitute of "erudition." This same "sense" will tell him that God proposes no such sacrament of death to his people; therefore, that this "*baptism into death*" is not *baptism into water*, but some other. And if he is as close and discerning a student of the Bible as he is represented to be, (by the Rev. Immersionist who introduced him to us,) he will

not be long in finding or remembering these words: "By one spirit are we all baptized into one body: now ye are the body of Christ." (1 Cor. xii. 13, 27.) In Gal. iii 27, he reads, "As many of you as have been baptized into Christ have put on Christ." Then, in Rom. vi., "So many of us as were baptized into Jesus Christ were baptized into his death," therefore, "buried with him by baptism into death." If let alone, his "sense" will find, as he reads on, something effected by this baptism beyond all power of water. His Scripture studies have led him to knowledge of the Holy Spirit's work, by which we are raised from spiritual death, united to Christ, and made to "walk in newness of life;" also, (as in 1 Cor. xii.) that the Spirit's work, which so unites us to Christ that we are "the body of Christ," is called *baptizing*. What more evident, now, than that this baptism in Rom. vi. and Col. ii. is the work of the Holy Spirit, who unites us to, and makes us complete in Christ? The teaching of these passages warrants no other conclusion. Surely Paul would be greatly surprised and shocked to know that his words are made the means of instituting "liquid graves," and that the perversion of them makes him teach *salvation by water*, "baptismal regeneration!" We emphasize the warning, that,

*just in proportion as these passages are made to teach water baptism, so far they are made to teach salvation by water!* For, as any reader can see, the baptism of Rom. vi. and Col. ii. gives us newness of life, and makes us complete in Christ. If water can do this, then here is water baptism! If water cannot do this, then here is not water baptism! This is the baptism spoken of in Eph. iv. 5, "one Lord, one faith, one baptism." The "one baptism" is that of the Holy Spirit. Baptism with water is the shadow, or symbol of this—preaching of it, pointing to it. So the "one Lord" is none but Jesus Christ, and the "one faith" is none but that which receives Christ.

An immersionist objects: "You say sprinkling is baptism, and you recognize immersion as baptism. So you make the 'one baptism' cast two different shadows."

Answer: Simply in the charity taught in God's Word we recognize "immersion" as baptism. The minister of Christ, the subject, and the right element come together in the name of the Father, and of the Son, and of the Holy Ghost. *The mode is not essential to salvation.* But we have two shadows thrown from one object by one light. So (1), That baptism in which water is caused to fall upon the subject is the first and

true shadow of the real form—the baptism with the Holy Spirit given by Christ to his disciples on the day of Pentecost. (2), While we recognize immersion as another shadow, it is not the shadow of the real form, but of that form thrown out of shape, as it were—made far too large by *incumbrances put upon it after the first shadow was cast*. Greek writers and lexicographers have been heaped on, so that the second shadow is not like the first, and not like the true form given by the Lord of baptism. (Acts ii.) We put nothing about the example of Christ. Immersionists put great piles of Greek writers and lexicographers before and upon it. Therefore, the shadow is not only too large, but utterly out of right shape.

We now examine terms which are said to indicate that immersion in water is taught in these passages.

1. What likeness is there between immersion and any mode of burial, especially the burial of Christ?

(a.) Nowhere do any people bury their dead by putting them into the earth or water, and taking them out immediately. Yet this is the mode of the "liquid grave."

(b.) In immersion a *living* (not a dead) person

descends by his own act into a limited depth of water; then the administrator dips the rest of this person's body under water, quickly withdrawing it. *Never was there any mode of burial like this!* People do not help to bury themselves by first 'getting down into their graves; and *dead*, not *living*, people are buried—generally!

(c.) When one is buried, his soul is gone to eternity; but the advocates of burial in baptism bury souls and bodies both—if they bury at all in water.

(d.) In burials the bodies are left to repose where they are buried. In immersion into the "liquid grave," the body is hastily snatched from its burial *to prevent death by drowning!* "But we thus imitate the burial of Christ," say they.

(e.) Who hath required this at your hands? The Bible gives no teaching for it, and *no sacrament nor memorial to be observed in connection with the burial of Christ.* His burial was not his *atonement for our sins.* This he finished when he died, saying, "It is finished." Had he not been buried, the atonement would have been "finished," as he said. He could also have been "raised from the dead" while still hanging on the cross. Burial has no sacrament. To give it one is to overstep the things which God has com-

manded. *Christ's death* has a sacrament—the Lord's Supper. So we “show forth the Lord's death till he comes.” Those who make the sacrament of baptism (because of Rom. vi. and Col. ii.) a memorial of Christ's death and burial, give baptism the place of the Lord's Supper, and rob the Holy Spirit of the only sacrament given to testify of his work. This alters Christ's arrangement.

(f.) The Gospel records tell us that the tomb of Jesus was “hewn out of stone”—roomy enough for persons to stand up in it; that the body of Jesus was put into this room in the face of a rock, (as we would put a body into a vault,) *and left there*. There was no “going down into the grave.” What likeness to all this does immersion furnish? None! In immersion the body is laid under water. The body of Jesus was not laid under, put down under, nor covered over with anything, as the body of an immersed person is.

(g.) Paul wrote these epistles about thirty years after Christ instituted baptism and the Lord's supper. None strove to obey Christ more faithfully than he did. We ask, then, Would he, “servant of Christ,” have introduced another mode of baptism? Surely not. And *Paul himself was not immersed*. He was baptized stand-

*ing up.* The Greek word *anastas* says so. Acts ix. 18; Paul "arose and was baptized"—*anastas*, "*standing up*, he was baptized." So in Acts xxii. 16. To illustrate, see Mark xiv. 60: "The high-priest (*anastas*) stood up." Luke iv. 16: "Jesus *stood up* (*anestae*) for to read." See also Acts x. 26; xiv. 10; xxvi. 16. Paul *stood up, and was baptized in that position*, as the highpriest (Mark xiv. 60) *stood up*, and in *that position* addressed Jesus, or as "Jesus (Luke iv. 16) stood up," and in that position read the Scriptures.

The author of "Three Reasons why I am a Baptist" objects: "Saul was not baptized standing up; for it is said (Luke i. 39), "And Mary (*anastas*) arose . . . and went into the hill country. Did Mary stand up and go? So (Luke xv. 18) the prodigal son "arose and went." Did he stand up and go?"

Again: the *Religious Herald* objects: "If a man is told to arise and go to bed, he cannot go to bed standing up!" Answer: Yes! Mary stood up and went. The prodigal son stood up and went. They did just that, unless they laid down and went, *crawling on the ground, after having stood up*. The objectors indulge in mocking. The going was certainly in an *upright posture*, as was the baptism. The man certainly got

up, and in *that posture* went to his bed. *After that* doubtless he laid down. On these objections we remark—

1. They have the appearance of a knowing and wilful attempt to hide the truth of the Holy Spirit's utterance. These objectors *knew full well* "*anastas*" meant that Saul *stood up*, yea, more: that, as in their own illustrations, the thing done, whether baptism, going to the hill country, or going to bed, was, as *anastas* indicates, done in a standing or upright position. What a sight! Leaders and teachers in the Church trying to hide the truth by such unworthy "dodges!"

2. The cases are utterly unlike. The journeys and the going to bed were things to *be done by the persons*. The baptism of Saul (or Paul) was *something to be received by him*. It was his duty to be baptized, and "standing up" he received baptism. He was not told, "Stand up, and go," or "Stand up, and *baptize*," but "Stand up (or arise), and *be* baptized." He was the *recipient*, not the *doer* of baptism. Mary and others were all doers, not recipients. Surely the objectors knew this difference. If so, they attempted to confuse thought and hide truth by their unseemly cavils. What else can we believe?



3. Campbellites object that, in Acts xxii. 16, the words "wash away thy sins" mean immersion to cleanse from sin. Answer—

(1.) The true doctrine of *adult* baptism is, that *the blood of Jesus Christ has washed away sins before receiving baptism with water*. Is there to be a *second* washing with water? Is not the *blood-cleansing* enough? The objection ignores this cleansing with Christ's blood.

(2.) The sum of the objection is, the more water the more cleansing. So he who is immersed in an *ocean* is more saved than he who is immersed in a lake; and the *lake-man* is more saved than he who is immersed in a *pool*, etc. How will that do?

(3.) Dipping a person into water is no more a *washing away of sin* than is sprinkling on him. Facts and the Bible agree. Ananias meant (says Fairchild) that Paul should attend to the *visible sign* of washing away of sins, baptism being the emblem or sign of spiritual cleansing. . . . And *sprinkling* is the standard among emblematic washings. (Ezek. xxxvi. 25; Rev. i. 5; 1 Pet. i. 2.)

(4.) We marvel that any should be troubled by this expression, for sin is more than *skin-deep*. It is in the heart and nature—not on the skin of

the body. And the most ardent immersionists know very well that all their water will not reach the heart. Therefore all such objections are a *pretense*.

We are fully persuaded that Paul meant nothing like immersionists teach. He would neither immerse nor teach that baptism is a memorial of Christ's burial and resurrection. He taught (1 Cor. xi.) that the Lord's Supper is the ordained memorial of Christ's death. But baptism, as a memorial of Christ's burial and resurrection, was unknown in Paul's day.

Immersionists date the sacrament of baptism from John the Baptist. True, he and Christ's disciples did *for a while* baptize; but *the latest mention* of this work is in John iv. It ceased about the time of John's death, which occurred early in the ministry of Christ, and we read of no more such baptisms with water after Matt. iii., though Matthew has *twenty-eight* chapters; nor after Mark i., though Mark has *sixteen* chapters; nor after Luke iii., though Luke has *twenty-four* chapters; nor after John iv., though John has *twenty-one* chapters. If John's baptism had continued, why did Christ *institute baptism anew* at the close of his ministry? Further, that neither John nor Christ's disciples *could have* baptized

in imitation of Christ's burial is evident from several considerations :

(a.) Christ had *not been buried* at the time of their baptizing.

(b.) We are positively taught, in Matt. xx. 17-19, Mark ix. 32, x. 34, and Luke xviii. 34, that they did not understand at all that he was to die, be buried and rise again. How, then, could they baptize to show the likeness of his burial and resurrection. (More of John's baptism in chapters vii. and viii.)

(c.) When Christ instituted the sacrament of baptism (Matt. xxviii.) did he say: "Do this, to show forth or imitate my burial and resurrection?"

Nothing of the kind! Then no one so instructed his disciples, and no such "peculiar views," were in the New Testament Church. It is a superstition of later ages, adopted for denominational purposes.

(d.) Immersionists *contradict themselves*, as we show a few lines further on, yet demand that all the world shall follow them, or be unchurched. This, as much as anything else, led us to suspect and reject their teachings. For we could not tell what to believe when the Bible was not made the standard. Evidently immersionists do

not know what to do with this baptism which they have gotten from Greek writers and lexicons.

Here are some, saying that "buried with him in baptism" teaches the mode of baptism. But others of their brethren—(Dr. Judson, and the Baptist historian, Robertson,)—admit that these words are "misapplied when used as evidence of the mode of baptism." Those who have concession makers in their own ranks ought not to make much ado about finding them in ours. Again: as to the design of baptism:

1. Dr. Jeter says, (Script. Com. p. 25,) "This is an outward, ritual washing, symbolic of a moral one, as said Ananias to Saul, arise and be baptized, and wash away thy sins." Shall we call this a "concession" to truth?

2. But Dr. Pendleton says, (Three Reasons. p. 105.) "It represents the burial and resurrection of Jesus Christ . . . The two ordinances of the church symbolically proclaim the three great facts of the Gospel, . . . Christ died, was buried, and rose again. The Lord's supper commemorates the first fact. . . . At the sacramental table the disciples of Christ . . . weep over him crucified, dead. In baptism they see him *buried* and *raised again*, just as they see him *dead*, in the sacred supper. Baptism is, therefore a symbolical

proclamation of two of the three prominent Gospel facts—burial and resurrection of Christ.”

Here are two of the most prominent leaders among immersionists contradicting each other. If there is any agreement in their explanations we cannot find it. For see—

1. Dr. Jeter says: “this is an outward, ritual washing, symbolic of a moral one.” But,

2. Dr. Pendleton says: “It represents the burial and resurrection of Jesus Christ;” is a “symbolic proclamation of the burial and resurrection of Christ.”

Of these, the first is the more scriptural. The latter is not *scriptural at all!* And here note: If baptism represents the burial and resurrection of Christ,” and is a “symbolic proclamation” of these events, the immersionists are wrong in regarding the ordinance administered by John and Christ’s disciples as Christian baptism. For we again ask, how could their baptizings represent, or be symbolic proclamations of *what had not taken place, and which they were not expecting?* Here is evidently gross error! Again: is not the baptism “with the Holy Ghost,” one of the “prominent facts of the gospel?” Is this to be ignored, and have no ordinance representing it? If baptism represents the burial and resurrection

of Christ, then there is no sacrament representing the Holy Spirit in his work.

3. But does not baptism precede the supper? None more strict about this than immersionists; yet Dr. Pendleton (just quoted) represents the supper as necessary *first*, for he says, "At the sacramental table the disciples of Christ . . . weep over him crucified—dead." Burial and resurrection *come after death*. And Dr. Pendleton says, "In baptism they see him buried and raised again." So, then, in *baptizing before giving the supper*, the burial and resurrection are represented before the death! Only a forced interpretation would bring such confusion, and the confusion proves the error.

## CHAPTER V.

### **The Two Sacraments.**

**WE** present here two short acceptable propositions—

1. Baptism is the Lord's own sacrament.
2. "The Supper" is the Lord's own sacrament.

We also, once more, call attention to the true words of the immersion veteran, Dr. Jeter. (Scrip. Com. p. 13.) "Both these institutions are precisely what the will of Christ made them." We presume all are agreed so far.

But now for a question: *To whom do we look, first of all, that we may know how to administer and receive the sacrament of the Lord's Supper?* To Jesus only! When we read, "Jesus took bread, and blessed it and brake it, and gave to his disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins;" we are at no loss as to our duty. *But why not go to Greek writers and lexicons for guidance to mode*

*in this sacrament as in the other?* Here, in the example of Jesus, in his actions, we learn the mode of this sacrament, and also the quantity of the elements to be used. Immersionists trust and follow his example in administering the sacrament of the supper; but they refuse to trust and follow him in his example of administering baptism! In the supper they look to Jesus. In baptism they bring Jesus in subjection to Greek writers and lexicons. And now, we will expose this wrong way fully. The argument is this: if immersion is right for baptism, because Greek writers and lexicons give that as one meaning of "baptizo," then much more is a great feast, abounding in food and wine, right for the sacrament of the supper, because such is the meaning given to "deipnon" (the word for supper), by Greek writers and lexicons, and is the common use of the word in the New Testament, also! If "baptizo" may speak duty to us, so may "deipnon." But we hold that "deipnon" and "baptizo," as used in Greek literature, are not our guides to duty; and that the only guide is the use which our Lord makes of these words. We wish to keep prominently in view Dr. Jeter's utterance as our own rule; viz., "both these institutions are precisely what the will of Christ made them."



We now give examples of the New Testament (and other Greek) use of "deipnon."

Matt. xxiii. 6: "The uppermost rooms at (deipnois) *feasts*."

Mark vi. 21: Herod's birth-day "supper," a great banquet for his state officers and dignitaries, was a "deipnon." And there Herodias won John Baptist's head by her dancing. It was a feast of revelry.

Luke xiv. 12: "When thou makest a supper," (deipnon), evidently a feast for many guests, as in verse 16, (see John xii. 2, xiii. 2, and Rev. xix. 17, 18.) So Liddell and Scott, Greek lexicon, says "a meal, or meal time; chief meal, answering to our dinner, begun towards evening, and often prolonged till night." So Robinson's lexicon, etc., etc. If any think this sacrament is distinguished from other suppers by its title, "Lord's supper," we answer, it is called "Lord's Supper" just *once* in the Bible; and *once*, also, a great feast; banquet, etc., (deipnon) is called "the Supper of the great God." (Rev. xix. 17.) One balances the other.

The word "deipnon," therefore, gives no instruction as to quantity of elements to be used in this sacrament. *But for the example of Jesus, the Greek in and out of the New Testament would*

*require the use of a large quantity of the elements!*

The statements here made any one can test for himself in his own reading. Why then, we ask again, do not immersionists insist upon such meals or feasts to be observed as the Lord's Supper?

There is no more reason for following the Greek in one sacrament than in the other. We wish to impress this clearly. So study the following parallel:—

- |         |   |  |
|---------|---|--|
| SUPPER. | { | 1. The word " <i>deipnon</i> " (supper) was in common use all through the Greek world before Jesus came.   |
|         |   | 2. Jesus selected this word ( <i>deipnon</i> ) to furnish a title for one of his sacraments. So Paul teaches, 1 Cor. xi. 20, by using the title. |
|         |   | 3. But when separated from our Lord's use, " <i>deipnon</i> " means "full meal, feast, banquet," etc. Now we match this with <i>baptizo</i> .    |

- |          |   |   |
|----------|---|---|
| BAPTISM. | { | 1. The word " <i>baptizo</i> " was in common use all through the Greek world before Jesus came. |
|          |   | 2. Jesus selected this word ( <i>baptizo</i> ) to furnish a title for one of his sacraments.    |

BAPTISM. { [From this comes baptize, baptism.] (Matt. xxviii. 19.)  
 3. But when separated from our Lord's use, "*baptizo*" (as immersionists say) means "immerse, dip, plunge," etc.

Here, then, "*deipnon*" and "*baptizo*" are just alike in these respects. But now we have another parallel:

(a.) *Jesus is Lord of baptism*, and gave an example of his mode of administration when he "baptized with the Holy Ghost and with fire," before he departed from the earth. (Acts ii.)

(b) *Jesus is the Lord of the Supper*, and gave an example of his mode of administration, before he departed from the earth. (Matt. xxvi. 26, 27.) Conclusion from these parallels, therefore—

*The only way in which we can determine duty in the administration of these sacraments, is to observe and follow our Lord's example, as set forth by positive actions in his administration of the Supper and of baptism.* But let us see where these parallels will lead the immersionist. We present two short arguments based on immersion ideas and practice—

No. 1. (Immersionist's confessed position.)

(1). Greek writers and lexicons give "immerse,

dip, plunge," etc., as the meaning of "*baptizo*." Therefore the selection of this word for one of the sacraments *necessitates* the adoption of this meaning, and this only, as the mode of the New Testament sacrament of baptism, and the general use of the word in the New Testament confirms this decision.

(2.) As immersion is thus *proved* to be the only mode of baptism, none have been baptized who have not been immersed.

Now let us see where this would necessarily lead—

No. 2. (Growing out of No. 1.) (1). As Greek writers and lexicons give "full meal, feast, banquet," etc., as the meaning of "*deipnon*" (supper), therefore the selection of this word for one of the sacraments *necessitates* the adoption of this meaning, and this only, as the mode of the New Testament sacrament of the supper, and the general use of the word in the New Testament confirms this decision.

(2.) As "full meal, feast, banquet," etc., is thus *proved* to be the only mode of the supper, none have received it who have not, in receiving it, eaten a "full meal, feast, banquet," etc. And further, all this must be so, because—

(a.) Greek writers, lexicons, and New Tes-

tament usage, which satisfy us about "*baptizo*," as requiring a large quantity of the element used in baptism, also show that "*deipnon*," as stated above, calls for a large quantity of the elements used in the supper.

(b). And it is yet more certain, because while "*baptizo*" is used in different ways by different persons and lexicons, "*deipnon*" (whether in or out of the New Testament) is almost exclusively used for "full meal, feast, banquet," etc.

What will immersionists answer? We say, (and all must see it true,) "He who accepts No. 1 cannot reject No. 2. But to accept No. 2 is to be a *heretic*, and, as Paul declares, the condemnation of 1 Cor. xi. is upon him. Yet, as all can see, if argument No. 1 is right for the sacrament of baptism, argument No. 2 *must be right for the supper*. More than this: Argument No. 2 *is more worthy of acceptance* than is No. 1; for "*baptizo*," in all Greek literature, has almost numberless applications or uses—from the sinking of a ship to the falling of a tear; but "*deipnon*" (supper), in the same literature, *is confined almost entirely*, if not entirely, to the sense of "full meal, feast, banquet," etc. It is a word of far more limited

meaning than "*baptizo*." Yet immersionists follow "*baptizo*," and reject the lead of "*deipnon*." They follow Christ's example in "*deipnon*," but reject his example in "*baptizo*." Is not consistency a jewel?

But here we ask, If Paul so sternly (1 Cor. xi.) rebuked the use of too large a quantity of the elements in the administration and reception of the supper (*deipnon*), would he not speak in like terms of a like error in administering and receiving baptism? That no such rebuke was given, as to baptism, is proof that no such excessive use of the element (water) was known. It was the *mode* in the supper which was violated. The right *elements*, bread and wine, were used, but used, in the common meaning of "*deipnon*," in holding a great feast or banquet. That was the error. And this is the error now in immersion. The right *element*, water, is used, but used in the meaning of "*baptizo*" (as immersionists translate it).

Again, we quote from high immersionist authority, Dr. Jeter, (Scrip. Com. p. 14,) who says of the two sacraments, that the liberty allowed to reason is "simply to inquire and decide what Christ has revealed concerning them." Now we ask—

(1). What has Christ revealed concerning the Lord's Supper? As to the *mode*, that a small quantity of bread and wine suffices, while the use of a large quantity is rebuked, as in 1 Cor. xi. But how do we know his will? Not by the Greek usage of "*deipnon*," but by *his example in administering the Lord's Supper to his disciples*.

(2). What has Christ revealed concerning baptism? Immersionists do not allow *his example in administering baptism to his disciples* to answer, but they would force upon the Bible their chosen definitions from Greek writers, etc. Yet here, as in the other sacrament, we can know Christ's will only by his words illustrated by his actions. As he did not ordain a great feast for the supper, neither did he ordain much water for baptism. His example is as authoritative and plain in one as in the other.

We know the appeal to places of baptism, the river Jordan, etc. But if the majority of baptisms stands in connection with "*much water*," so does the majority of (*deipnois*) suppers stand in connection with *much food*. The circumstances are more weighty to prove a great feast for the Lord's Supper than to prove much water for the Lord's baptism.

In both sacraments the use of the elements is

symbolic. This all evangelical Christians admit. Then if a small quantity of the elements suffices in one sacrament, why will not a small quantity suffice in the other? And if Christ's example in administering the supper satisfies, why does not his example in baptizing also satisfy? By example, he leads the way to the mode in administering his supper; and by example, he leads the way to the mode in administering his baptism. Well did Dr. Jeter say, "*Both these institutions are precisely what the will of Christ made them.*" His administration of each gives in each the only example of mode for each in the New Testament.



## CHAPTER VI.

### **Baptism for the Supper.**

AS shown in the preceding chapter, the immersionist creed is, Those who have not been immersed have not been baptized. Therefore (we are told) they are disobedient to Christ, and may not partake of the Lord's Supper. But this is not all. It is well known that immersed persons, holding membership in any other than "Baptist" churches, are also cut off from the Lord's Supper, when celebrated in the "Baptist" church. *Membership* in such churches is therefore their pre-requisite for communing. Thus all other denominations in the Church of Christ are *unchurched* by the "Baptist" denomination. In this respect Rome itself is not more intolerant. *What would they do if they had power?* But that with which we are now to deal is the claim made for immersion as the pre-requisite for communion at the Lord's table. The advocates of this claim insist, not only that one shall be baptized, but baptized by immersion. They recognize no other mode—no other baptism.

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Already, in showing that immersion is not the Scriptural baptism, we have shown that this demand is not Scriptural. Nowhere in the Bible is any special mode of baptism commanded as a fitness for coming to the Lord's table. *Our Lord did command baptism*, and every one professing to obey him should be baptized. This we hold and believe. But we cannot accept as true the teaching that only immersed persons may commune, for it is not the law of Christ, but is only a rule adopted by a denomination for denominational purposes! The "Baptist" leader often quoted in this work lets us into the secret when he says, in speaking of what is sometimes called "open communion"—"It tends to the destruction of Baptist churches." (Scrip. Com. p. 56.)

The proposition which we set over against the claim of immersionists is this: Those who have had water applied to them by an evangelical minister of the Gospel, in the name of the Father, and of the Son, and of the Holy Ghost, have been baptized according to the command of Jesus Christ; and every such person who confesses faith in Christ, as the Gospel requires, and who is not living in the wilful, impenitent practice of known sin, has the right to the communion of

the Lord's Supper. To know that Jesus commanded baptism, (not immersion, which he never commanded,) and to refuse obedience to that command is surely wrong!

Yet our Lord, in commanding baptism, did not teach that it is *essential* to communion. There is not a verse in the Bible saying that baptism with water is an essential pre-requisite for coming to the Lord's Supper. Look and see! We might suggest an interesting study in asking for proof, in any Bible utterance, that all the disciples who partook of the supper with the Lord were baptized persons. Of course we think so, or we might infer it, but do we *know* it? We do not. There is no record to tell us so. We may suppose they had all received baptism from John the Baptist. But, as we will show in another chapter, John did not administer what we term "Christian Baptism." If this can be shown, then not one of these disciples had been baptized under the Christian law of baptism. Yet they communed together in the presence of Christ, under his own administration of the sacrament of the Lord's Supper.

Who, then, may say to others: "You have no right nor place at the communion table, because you have not been baptized according to

my belief about baptism?" If Christ has received those whom we would judge, it is enough. We may not think as they do about baptism, but are we prepared to say that *Christ has not received them?* If not, are we in a safe position for judging them? A little more Bible reading, and obedience to what is read, would destroy much arrogance and bigotry. "Baptists" are very earnest in declaring their belief that we are Christians,—yet they will neither commune with us nor accept us at their administration of the supper,—all because we do not believe as they do about the mode of baptism. "But why dost thou judge thy brother? or, why dost thou set at naught thy brother? for we shall all stand at the judgment seat of Christ." The Holy Spirit asks these questions. They are appropriate for those who judge others so freely in the matter before us, *yet cannot produce one Bible record to prove that, under no circumstances, shall any but baptized persons commune!* If the Bible does not give this utterance, much less does it give to immersion the only right to communion!

We must not be understood as "letting down the bars," as to baptism. We believe that Christ's command ought to be obeyed! We only say the Bible has not made baptism *essential* to com-

muning; and certainly has not made one mode of baptism the certificate to the Lord's table. The essential pre-requisite is a credible profession of faith in Christ. One who does not profess faith in Christ has neither reason nor right to come to the Lord's Supper. We cannot require more than a credible profession of faith, for we cannot read the heart to judge its real condition. Nor is it our right to decide for others as to faith and fitness. The Holy Spirit says: "Examine yourselves, whether ye be in the faith." "Let a man examine himself, and so let him eat of that bread and drink of that cup." The demand is for faith, not baptism, as the real pre-requisite.

We are safe in saying: If our Lord did not so define "*baptizo*" as to *absolutely* limit his followers to one mode of baptism, about which there could be no room for dispute, much less may a part of his church make all to depend upon its own creed as to mode. The doctrine of the Bible is that the Church, which is the body of Christ, has many members, and *differing* members, yet all belong to the one body—Christ; and as the members of our bodies recognize and fellowship each other, so ought it to be among these members of Christ. (See 1 Cor. xii. 12-27; Col. i. 24.) The claim made for one mode of baptism,

as the pre-requisite for fellowship, cuts right across this doctrine. A rule is based on this claim, excluding all unimmersed persons from the Lord's table, though they be Christians. This rule originates, not with Christ; not with his disciples; not with the Bible; nor is it given by the whole Church as a just expression of scriptural doctrine; but it originates with *one sect* in the Church; and this one sect would compel the whole Christian world to bow to its decree, as if it were the voice of God! And this refusal to fellowship other denominations in the sacramental communion is persisted in because, *confessedly*, such sacramental recognition of other Christians "*tends to the destruction of Baptist churches!*" (Scrip. Com., p. 56.) But whether a denomination shall exist or perish is not the question. What is the mind of Christ? See him at the first communion table! Hear him in every utterance of Gospel records! Read the exposition of his doctrines in the Epistles! Search the history of the Church, in the Acts of the Apostles! But nowhere does word, deed nor declaration of principles give countenance to this "schism in the body" of Christ. (1 Cor. xii.) A church rule is right and authoritative if it originates in the will of Christ, the Head of the Church; but *it is wrong, and ought not to*

*obeyed by any, if it is opposed to the will of Christ!* That the rule we are discussing is wrong, and makes "schism in the body" of Christ, is plain. Both reason and Scripture condemn it. It separates Christians from each other, and even prevents husbands and wives, parents and children, in many cases, from sitting at the same communion table! We once asked an excellent Christian lady, whose children were members of the Presbyterian Church, "Why did you not commune to-day?"

"I could not," she replied, "because I am a member of the Baptist church."

"Ah! you believe in close communion then?"

"No sir; I do not; I think it wrong;—and oh! I *did* want to commune with my own dear children in your church to-day."

"Well," we answered, why did you not do it? It was Christ's table; you are Christ's follower. He said all his people must do this in remembrance of Him."

"Yes sir, I know and feel all that. But it is against the rules of my church." And that settled it!

"Rules of my church" are regarded as more binding than the will of Christ. (This good woman has since joined the Presbyterian Church,

and is happy in the privilege of sitting at the Lord's table with her children. But her former "household of faith" has disowned her, and she can no more approach its communion table, *because she has joined another denomination of the church!*)

A well-known Presbyterian elder,—greatly honored and beloved by all who know him, whether as man or Christian, gave us the following conversation, which he held with a man as prominent in the Baptist faith.

*Elder.*—"I was grieved that you did not commune with us to-day, my brother."

*Baptist.*—"Well, the fact is, I *could not*. You know what our church view and rules are."

*Elder.*—"Yes; but had our blessed Lord come to your church, when you held your communion last Sunday, do you believe he would have communed with you?"

*Baptist.*—"Why, yes I do; *certainly* he would!"

*Elder.*—"Well, so I think. But had he come to *our* church to-day, don't you believe he would have also communed with us?"

*Baptist.*—(*hesitating*;) "Why, ah! Well, to be honest with you, *no! I don't believe he would!*"

Can such a state of things be right? Can the views about baptism be right which lead to this?



What are the facts?

(1.) Good and wise men differ as to the scriptural mode of baptism.

(2.) They differ because they cannot see with each other's eyes the will of Christ.

(3.) Each one is confident that he interprets God's Word rightly, therefore the other must be wrong.

(4.) The reason for this difference is that Christ did not say, "baptize by sprinkling only, or baptize by immersion only." Thus, no one exclusive mode is *named* in the Bible.

Now under such circumstances, we ask:

(a.) May not one or the other of these good men be in error?

(b.) Can either claim to be so infallible in judgment and interpretation, that he is warranted in treating the other at the communion table as if he is a heathen, or an impenitent unbeliever?

(c.) As no exclusive mode of baptism is *named* in the Bible, with what show of reason can either of these good men insist that the other has no right to the supper, because they believe in different modes of baptism?

(d.) If one believes the other to be mistaken, or "weak in the faith;" are not both under the command of God's Spirit. "Him that is weak in

the faith receive ye, but not to doubtful disputations." We commend Rom. xiv. to all. The law of Christ is charity, forbearance, brotherly love and brotherly treatment.

The law of immersion is, bigotry, intolerance, harsh judgment and unchristian treatment.

Of these two laws, which ought the people of Christ to obey? And has any branch of the church the authority to make laws which so fetter its members as to cause them to violate the will of Christ, and ignore the spirit of his religion? Do we not condemn Rome for doing this?

But we are told, you "have corrupted the ordinance of baptism, and subverted the order of church building." So says a representative "baptist," about pedo-baptist churches. (Scrip. Com., p. 44.) We answer:

1. This is merely a human opinion, for which no scriptural teaching ever was, or can be produced.

2. It is a slander against those who have always proved to be fully as pure in piety, perfect in morals, consistent in serving Christ, and free from harmful influences as are those who presume to sit in judgment over them.

3. We have learned baptism at the feet of Jesus. His example in mode of administration

taught us what to do. Therefore to accuse us in this is to accuse him!

4. It is well known that we accept no other foundation upon which to build but that recognized by the Holy Spirit, in Eph. ii. 20. "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Is this subverting the order.

Again, we are accused of opening the sacrament or the supper for "mixed communion," mingling church and world at the table. This, because:

1. We do not believe one mode or time of baptism to be essential for communing, but hold that the time and mode of baptism are *not* essential, nor tests of the reality of faith and Christian character.

2. Let all judge whether we mix church and world at the Lord's table, by examining our published and practiced doctrine. Shorter Catechism, *Question 97*: "What is required to the worthy receiving of the Lord's Supper."

*Answer.*—"It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowlege to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience,

lest coming unworthily, they eat and drink judgment to themselves."

*This is our pre-requisite!* It is sustained by the Holy Spirit, who says, "examine yourselves, whether ye be in the faith: prove your own-selves." (2 Cor. xiii. 5.) "Let a man examine himself, and so let him eat of that bread and drink of that cup." (1 Cor. xi. 28.) Can any truly say that this doctrine admits "the world" to the communion, or causes "mixed communion." It is Christ's will, and we accept it as our rule.

(3.) It is *well known and universally admitted*, that, (to say the least,) our communicants are as worthy in "walk and conversation," as those of baptist churches. "Close communion" and immersion do not produce better Christians than "open communion" and sprinkling. "By their fruits ye shall know them."

## CHAPTER VII.

### **How was Jesus Baptized?**

**W**E come now to a question of very great interest, and of much importance also, for many adopt immersion because they believe Jesus was immersed. Suppose he was immersed. That is no reason why we should be, *unless commanded*. Why not adopt his forty days of temptation also, as an act to be followed in following him? There is as much Bible authority for one as for the other. *If any man will produce a word or verse calling us to follow Jesus in his act of being baptized, we will produce one calling us to follow him in that great temptation!* Jesus was not immersed! We have shown that neither "*baptizo*," nor the strongest evidence of the prepositions "into" and "out of," ever put any one under water in any case of Bible baptism. Where then is the evidence that Jesus was immersed? There is none! We have shown, in ch. ii. that he did not immerse; and that, therefore, immersion is not the New Testament use of the word "*baptizo*." We here

note: *there is no record to tell us that Jesus went into the water.* "*Apo*" is the only preposition used in the account of his baptism, except that Mark i. 9, says he was baptized "in (*eis*) Jordan." But verse 12 says (*eis*) "into the wilderness." Did Jesus go *under* the wilderness? Why not "*at* Jordan?" This is what was meant. So "*eis*" is often used; as in Acts viii. 40, (*eis*) "at Azotus." In this chapter "*eis*" is translated "to," "in," "with," "unto," "into," and "at." It is used *eleven* times here, and is translated "into" only *once!* *Locality* is all that is meant by Mark. But what of "*apo*," the preposition used in the record of Christ's baptism. It was translated "out of," but means simply "*from*." It is so translated in the New Version of Matt. iii. 16. See also Matt. i. 17, "generations from (*apo*) Abraham to David." So used three times in this verse. Could we say "out of" Abraham to David? (Acts ix. 8.) "Saul arose from (*apo*) the earth." But he had not been *in* it, or under it. (Matt. xxv. 28.) "Take the talent (*apo*) from him." Could we say "take it *out of* him," as if he had *swallowed it*? (Matt. xxv. 41.) "Depart (*apo*) from me." Not "*out of me*." (Acts xxvii. 34.) "Not a hair fall (*apo*) from the head." Are hairs *inside*? The New Testament has many other passages of the kind.

These suffice for illustration, and show that "*apo*" does not necessarily mean "out of," but simply "from." As it does not mean "out of," but means "from; away from" (as lexicons say); it does not prove the immersion of Jesus, but shows he was not immersed. Jesus went down the bank of Jordan, *to the water*, then ascended the bank in coming *from the water*. But let us leave Greek and take the English. We do not marvel that many who love Jesus, and wish to follow him, like the idea of being baptized as they imagine he was, especially when they are taught that this is his will. Make them believe he was baptized by immersion, and they desire that mode. We recommend sprinkling or pouring, *with the assurance that those so baptized are baptized as Jesus was*.

In support of this, several questions may be studied:

1. Having seen (Acts ii.) *the mode in which Jesus baptized, can we believe he would be baptized in any other mode?*

2. Having seen from this record (Acts ii.), and from Peter's words (verse 16, 17) confirming what we saw—that Jesus *baptized* by the mode chosen of God, and prophesied long before—can we believe he *would be baptized* in any other mode? Did he not come to do the Father's will? And did not

prophets and apostles say that the mode in God's will was pouring, or sprinkling, or falling upon?

3. If the Bible does not teach that Jesus was immersed, have we any reason to say he was? Immersionists say: "Yes, we have; because "*baptizo*" means "*immerse*." But, as we have seen, they admit that this word "is used by different persons in different senses." Yet they insist that Jesus shall use it in only one sense! And they reach this sense, for its Bible use, by a mere *supposition*! We call special attention to the *undeniable fact*, that the whole authority for saying that Jesus was immersed comes from a supposition—a guess! And this is the authority by which the immersionists would unchurch the rest of the Christian world! We challenge the production of any higher authority. If we say, "Jesus went into and came out of the water," we must further *suppose* he went under the water, as in immersion. There is no immersion to be found without a *guess* to reach it! Read the Bible and see. But when we look at Jesus administering baptism "with the Holy Ghost and with fire," there is no room for supposing or guessing. The record says he caused the Holy Ghost to *fall upon* those whom he baptized. We are



told of "the plain man who takes up his New Testament to read in his own tongue, and see if, as a matter of private judgment, he can determine what constitutes the baptism which his dear Saviour enjoined;" *but nowhere will he, or any other, find one immersion unless by a guess!* He finds "into and out of the water,"<sup>k</sup> but he knows full well that this is not *under*, nor *from under* the water. Then where is immersion, if he does not suppose it? In all honesty, can any Christian say that one word in the Bible proves immersion? Is a *guess* sufficient to direct Christian duty, or to warrant one sect of Christians in unchurching all other Christians? Surely not? Yet this is the only ground immersionists have to stand on! Think of it! But if we agree that Jesus went into and came out of the water, what then? Only that his feet, and possibly his lower limbs, were in the water; no more. He and others were baptized, but *how* they were baptized such records do not tell us.

But if some insist upon following the records to the very letter, what then? They find no immersion. They go "into" the water, and come "out of the water," nothing more. Indeed, to satisfy the uneasy consciences of such people, we might even help them into and out of the water;

but we would not *immerse* them, because there is no call for immersion, even in passages which seem most nearly to teach it. Every Bible reader may see this for himself. We *pledge ourselves to be immersed in that hour that brings us a clear, undoubted case, of baptism by that mode from any Bible record!* We have long been asking the production of one case! All the immersionist world cannot give it to us, nor to any!

4. How did John the Baptist baptize Jesus? Not by immersion, for through past centuries all ceremonial washing or baptisms had been by sprinkling, or some like application of water. We never read of immersions. In Heb. ix. 19, we read of Moses, that "he sprinkled both the book and all the people." In his parting address to the people, he said (Deut. xviii. 15): "The Lord thy God will raise up unto thee a prophet . . . like unto me; unto him shall ye hearken." When John baptized, the people were expecting this saying to be fulfilled; and they came to John asking (John i. 25): "Why baptizest thou, if thou be not that Christ, nor Elias, neither that prophet?" Were they not expecting "that prophet" to do as Moses did, whom he was to be like? Moses *sprinkled the people.* *They would expect "that prophet" to do so.* Besides this, John

knew how he baptized; yet he never said, "I baptize you *in* water." He always said "*with* water." But some one objects that the Greek of Matt. iii. 2, says "*en hudati*,"—"in water." We answer, Luke leaves off the "*en*," and only says "*hudati*." He wrote better Greek. So too Acts i. 5, xi. 16. But let us see if "*en*" must mean "in." Matt. xxvi. 52: "Shall perish (*en*) *with* the sword." (Mark iv. 1.) "Sat (*en*) in the sea," yet he did not go into the water. (Heb. xii. 37.) "Slain (*en*) *with* the sword." Could we say "*in* the sword? There are other cases. These suffice to show how immersionists fail in trying the Greek, after criticising us for doing so.

But let us try the expression in another light. Take away the idea of baptism, and let us say: "William wet Thomas *en hudati*!" Who would say that "*en hudati*," in this case, means "in water?" All would understand that William threw the water, or caused it to fall upon Thomas. John the Baptist spoke just in this way, "I baptize you with water;" and Jesus says, "John baptized with water." Peter (Acts xi. 16) repeats, "John baptized with water." None meant "in water."

In further proof of their meaning, see the parallels:

(1). John said, "I baptize you with water."  
"He (Jesus) shall baptize you with the Holy Ghost."

(2). Jesus said, "John baptized with water."  
"Ye shall be baptized with the Holy Ghost."

(3). John caused the water to fall upon those he baptized. Jesus caused the Holy Ghost to fall upon those he baptized.

(4). The language of one is like the language of the other. The baptizing mode of the one was like the baptizing mode of the other.

*John's mode of baptizing with water and Christ's mode of baptizing with the Holy Ghost are kept together by the Holy Spirit. Is there no significance in this?*

We repeat: It is no matter of *supposing*, or *guessing*, as to the mode in which Jesus baptized with the Holy Ghost. In Acts ii. is the inspired record showing that Jesus caused the Holy Ghost and fire to descend from above, upon those whom he baptized. He did not immerse. Then, as his baptizing, and as John's baptizing are described *in the very same terms, or like terms*, there is no conclusion but this: *that their mode was the same!* In this mode Jesus was baptized!

None will doubt that John the Baptist conformed his actions to his Lord's will. Nor will any say that the will of Christ underwent a change before the day of Pentecost. "Jesus, the same, yesterday, and to day, and for ever." His will for baptism on the day of Pentecost was his will for baptism at Jordan. Further proof is found in the nature of John's work. He administered baptism as a ceremonial purification. Moses ceremonially sanctified the people when God would visit them at Mount Sinai, with the law. John, the prophet priest, ceremonially sanctified the people when God would visit them at Jordan, with the Gospel.

In John iii. we read of a dispute between the disciples of John and Jesus about *purifying*. *This dispute about purifying was a dispute about the baptism administered by John, and that administered by the disciples of Jesus.* (Jesus himself did not baptize with water.) (See John iv. 2.) That the comparative merits of the two were in dispute is seen in John's reply, "He must increase, but I must decrease." But would John show such reverence for the Son of God, yet violate the will of God in the ceremonial use of water? That will had always dictated pour-

ings and sprinklings. The purpose (not the quantity) for which water was to be used was the great point.

But we have indications as to the quantity also, not only in the earlier religious history of the Jews, but in their customs during Christ's earthly ministry. Note—

(1). While Elisha was being trained under Elijah, it was his duty to pour water on the hands of Elijah. (2 Kings iii. 2.) So the Jews washed (Greek, baptized,) their hands before meals. (Mark vii.) Lightfoot and others say, "A log (a Hebrew liquid measure) was six eggshells full; and a quarter of a log was sufficient to wash the hands of one or two persons."

(2). In Mark vii. 1-4, we read not only of hand-washing, but of the washing of cups, pots, brazen vessels and tables, (or, as "tables" here means, the couches on which persons reclined at meals.) That the washings and baptisms were the same, is seen in the interchange of words in the Greek. In verses two and three, the Greek is "*nipsōntai*." In verse four, the Greek is "*baptisōntai*." But the English says in these verses, "wash." That this was *ceremonial* purification is seen in verse two, which speaks of "de-

filed hands." That it was a *baptism* is seen in verse four: "Except they wash (Greek; baptize,) they eat not." As we have seen, the Eastern and Biblical ceremonial washing was by pouring water on the thing washed. But the quantity was very small—"A quarter of a log (one and a half egg shells full) was sufficient to wash the hands of one or two persons." Were all things *immersed*—hands, cups, pots, brazen vessels, and *even couches, large enough to recline upon*? Cleanliness (in our idea of it) was not the purpose, but *ceremonial purification*. Among these time-honored rites John stood and baptized. Immersion would have been a "new departure," and all would have asked for explanations. But no questions were asked. John's baptizing was accepted as a common rite and as a thing expected. (John i. 25.) Religious use of water was no new thing. Immersion would have excited surprise. John used water according to the long established customs.

"But how about 'in Jordan' and 'much water' at Enon?" Answer: We repeat, "In the wilderness" and "in Bethabara" were *places*—localities of baptism. So of "in Jordan." In Mark iv. 1 Jesus is said to have "sat (*en*) the sea." Yet

He was not in the water. Had John been seeking for *quantity of water*, he would not have left the river Jordan for the *springs* at Enon. Enon means "spring or fountain." The Greek of this passage says "many waters," not "much water." Enon was a place of *many springs*.



## CHAPTER VIII.

### **Why was Jesus Baptized?**

**T**HE question now before us demands a searching of the Scriptures. "They testify of me," said Christ. Only four opinions have come to our knowledge, viz. :

1. As an act of obedience to the Divine will instituting baptism.
2. As a conformity to the law of redeeming the first-born sons in Israel.
3. As an example to us.
4. As a preparation for being anointed to the active duties of the priesthood, to which God appointed him.

Taking these theories in their order, we remark—

1. We do not understand what is meant by saying, "Jesus was baptized in obedience to the Divine will instituting the ordinance." Supposing, however, that this is one with the idea that "He was baptized as an example to us," we pass it by until we come to the discussion of that view.

2. A few think Jesus was baptized under the law for redeeming the first-born sons in Israel. There is some novelty and beauty of thought in this, but it must be rejected for the following reasons:

The law referred to is in Exodus xiii. 2, 11-13. But in Numbers iii. this law, so far as it referred to *children*, was repealed. Therefore it was not in force when Jesus was baptized. In Luke ii. we read that the parents of Jesus took him to Jerusalem at the proper time "to present him to the Lord," and perform all that the law required. Then (v. 39) "When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth." This shows that they complied with all requirements as to the first-born. Jesus also had his *substitute* among the Levites, as every other first-born son had. (See Numbers iii. 41-51.)

3. The third theory (adopted by immersionists) is that Jesus was baptized as an example to us. But here, as in their teachings about mode, they give a *mere supposition* as the Bible-law of Christian duty; and this with less reason, if possible, than in teaching immersion. We do not mean to be harsh, but we do mean to tell the truth. This truth is that the theory now before us has no war-

rant, origin, reason, nor *remotest shadow of authority* anywhere in God's Word. It is a baseless imagination, and this is its whole claim to acceptance! We challenge the production of any higher authority for it!

(1.) To give example, Jesus should have been the first one baptized; *for example leads*, and is to be followed by those whom it guides. But every record shows that multitudes were baptized before Jesus came to John. If any example was given these gave it to Jesus.

(2.) If Jesus was baptized as an example to us, how is it that only immersionists have found it out? Have they had a revelation?

(3.) If he gave example thus, his followers ought to wait until they are "about thirty years of age." For so Jesus did. (Luke iii. 23.) How explain that waiting so long? *Was Jesus an unbeliever until that time?* Immersionists are eager to baptize at once, upon profession of faith. Is this the will of Jesus? If so, something delayed his own baptism so long as to make us doubt that he meant example. *If he meant example, and was a believer all his life, then the example forbids believers to be baptized earlier in their life of faith than he was.*

From such considerations one of two conclusions comes:

(a.) In Christ's baptism there was no example, in act or in age. Or,—

(b.) He was an unbeliever until thirty years of age, therefore could not receive baptism sooner in life.

Which conclusion will immersionists accept? If they reject the first *they accept the second, and brand Jesus as an unbeliever!*

(4.) If Jesus was baptized as an example to us, then he received, in all its significance, the ordinance now known as Christian baptism. We show that he did not receive this:

(a.) By calling attention to the small number of believers left after John had finished his work. All admit that, under the Gospel, when an adult is baptized he agrees to follow Christ as his servant, and is received into full membership in the Church of Christ. Then, if John administered Christian baptism the followers of Christ ought to have been as many as "all Jerusalem, and all Judea, and all the region round about Jordan." For we read that John baptized all these. (Matt. iii. 5, 6.) Yet at the time of Pentecost—when John had been dead for some time—Christ had very few followers. *The multitude did not believe*

*in him!* John baptized the multitude, and the multitude agreed to the crucifixion of Jesus Christ! We maintain our point:

(b.) By Paul's act, recorded in Acts xix. 1-7. Paul was a Christian minister. He *re-baptized* twelve men whom John had baptized. All agree that to re-baptize a man is to declare his first baptism illegal and void. Then, so Paul declared that John did not administer Christian baptism. He would not recognize it as such. We maintain our point:

(c.) By the formula of baptism. Our Lord commanded that baptizing should be "in the name of the Father, and of the Son, and of the Holy Ghost." This all know and admit.

Now, had John administered Christian baptism he would have used this form a great many times, and all would have been familiar with the name—"Holy Ghost!" But when Paul re-baptized the twelve men whom John had baptized they declared, "We have not so much as heard whether there be any Holy Ghost." Then, John had not administered Christian baptism. Therefore, Christ did not receive this sacrament.

But note further: Neither could Jesus have received a baptism of the same meaning as that given to the people whom John had been baptizing be-

fore Jesus came to him. Invariably John's baptism is spoken of as "the baptism of repentance." Could Jesus repent?

Those whom John baptized were commanded to "bring forth fruits meet for repentance." Could he demand this of Jesus? The people were called upon to believe in him who should come. Could such a call be pressed upon Jesus?

There are other points which could be mentioned. But these are sufficient. No matter how we look at the baptism given to Jesus, every view of it forbids even the thought that it could have been an example to us. There is but one more theory before us, namely:

4. That Jesus was baptized as a preparation for being anointed to the active duties of the priesthood, to which God had called him. John was sent to prepare his way before him, and introduce him to public life. John's call is mentioned in Luke iii.

All considerations and circumstances show that this baptism of Jesus had a significance entirely different from that which sinners receive. We cannot suppose he was baptized into discipleship to John, for he was John's Lord. And we see that John did not at first realize that he had authority to baptize Jesus. Only when Jesus

commanded, in the words "Suffer it to be so now; for thus it becometh us to fulfil all righteousness," did John fully understand his own mission as a *prophet-priest*. But what are we to learn from the words of this command? To "fulfil all righteousness" means to *conform to the whole law*. But to what law must Jesus conform in being baptized? Not the law which made his atoning work necessary for our salvation; for in all this work the words of prophecy were fulfilled in him. "I have trodden the wine-press alone; and of the people there was none with me. . . . I looked, and there was none to help." No one helped him! None took part in it! But in his baptism many people were about him, going through the same *form*; and John helped him—Jesus recognizing his help, in the words, "Thus it becometh *us* to fulfil all righteousness." Again, not the *common* law of baptism; for he could not be baptized as a repenting sinner confessing sins. He knew no sin! We need thought and study of the Scriptures to understand. Several remarkable facts challenge attention:

(1) Jesus had led an obscure life, of which we know little; and had performed no public act of which history takes notice, until he came to be baptized. How account for this?

(2.) He delayed his baptism and public appearance until he "began to be about thirty years of age." Why was this?

(3.) He did not come for baptism until "all the people were baptized." (Luke iii. 21.) But if he meant to be a *leader* of the people in baptism, *he should have been baptized first.*

(4.) Immediately after baptism he began to act and serve for us, taking up our cause where it was lost,—under temptation. Evidently, he was kept back until the age of thirty years, by circumstances or hindrances *which made it unlawful* for him to act sooner. How explain this?

The prominent truth about Jesus is, that he was our great High Priest, who came to answer to his types,—the priests of the ceremonial law, who were ordained to serve for the people. At this thought the theory springs into view, quick and strong, *that Jesus was conforming to the law for introducing the priest to the public duties of his office.* Now, let us see if facts and circumstances justify this as the truth.

1. The priest must be appointed of God. "No man taketh this honor unto himself, but he that is called of God, as was Aaron!" (Exod. xxviii. 1; Heb. v. 4.)

The appointment of Jesus is on record. (Ps.



cx: 4.) "The Lord has sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." This the apostle applies to Jesus in Heb. v. 5, 6, where, after arguing that one must be ordained of God in order to serve, he says: "So also Christ glorified not himself to be made a high priest; but he that said unto him, 'Thou art my Son, this day have I begotten thee.'" How like these were the words from heaven after the baptism, when the Holy Spirit descended upon Jesus, "Thou art my beloved son; in thee I am well pleased." (Luke iii. 22.)

2. The priest must be prepared for anointing, then anointed. So Moses did to Aaron. (Exod. xxix. 4-7, and Lev. viii.) The priest was first to be "washed." (And let it be remembered, all such "washings" were the ceremonial pourings and sprinklings.)

After this the priest was to be anointed with oil; and this anointing oil was poured upon his head. (See Lev. viii. 12.) This was the consecration, and all was done in the full sight of the people.

So John, ordained of God for the work, and commanded by Jesus Christ, "washed" (baptized) Jesus; after which God gave him the real anointing, by sending the Holy Ghost down upon him.

The records declare this to be the anointing. (Comp. Matt. iii. 16; Acts iv. 27; x. 38.) The time for doing this was prophesied in Daniel ix. 24. And all this was done to Jesus, as to Aaron, in the full sight of the people. Moses called them together in one case; John in the other.

3. The priest was to be clothed in splendid garments. (Lev. viii.)

So, in prophecy, Jesus says: "He hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." (Isa. lxi. 10.)

4. The door of the earthly "tabernacle of the congregation" of Israel was the place of anointing the priests so long as the church was confined to the Jewish limits.

The better priest, Jesus, was to minister for a *whole world!* Therefore no earthly temple could be the place for assembling "the congregation" of which he was to be priest. So he stood before the people on the bank of Jordan, as at the door of a "house not made with hands," and there received his consecration. He was not to serve in any special locality, or among one people, as the former and lesser priests had done. In his conversation with the Samaritan woman (John iv

20-24), we see what was to be the spirit and scope of his ministry. He was to be priest in a church thrown open to "all nations." The opening of the Gospel dispensation was the opening of the door, and there this great Priest stood! There he was "washed," and there he was anointed!

5. The *types*—that is the priests of the ceremonial law—were forbidden to enter upon active duties of office until they "began to be about thirty years of age." From twenty-five to thirty was the age of beginning, and fifty years was the limit of service. (Num. iv. 3; viii. 24, 25.) "And Jesus himself began to be about thirty years of age" (Luke iii. 23,) before he passed through his baptism and anointing to his public duties! Nor did he live to be fifty years of age. What is lacking? Note Luke's peculiar expression. The priest was not to be washed and anointed until he was about thirty years of age. "And Jesus himself began to be" just that age at the time of his request to receive baptism from John. What is lacking? Did he not "fulfil all righteousness?" This expression is found only in Matthew's record. Why? Because he wrote for the Jews specially, and wished to show these "sticklers" for law that Jesus had conformed to all law for the entrance of priests to official duties.

Can we believe that this perfect parallel between the approach of the priests to their public duties and the approach of Jesus to his public duties was a mere accident? The Epistle to the Hebrews is full of argument to show Christ's right to succeed the Levitical priesthood in office. One teaching is worthy of special notice just here: In Hebrews vii. we read, "The law (Mosaic) maketh men priests which have infirmity," (they were not suffered to continue by reason of death.) But the word of the oath, (given Ps. ii. and cx.,) which was since the law, (since the law of Moses was given,) maketh the Son (a priest) who is consecrated forever." The facts are—

(1.) Nearly fifteen hundred years before Christ came the law was given at Mount Sinai for the Levitical priesthood.

(2.) "Since the law" was thus given, the Psalmist (several hundred years after), (Ps. ii. and cx.,) published the priesthood of Christ, showing that God had made him priest to succeed Levi.

Our doctrine, then, is that Jesus was baptized as the priest who was about to be consecrated (anointed) to office. The baptism was the preparatory "*washing*." The descent of the Holy Spirit, as the records declare, was the *anointing*. This, rather than baptized as an "example to us."

## OBJECTIONS MADE BY IMMERSIONISTS.

*Objection 1.* "The law forbade a king to be priest. But Jesus is a king."

*Answer.* If God made him king and priest, who may object? He was "after the order of Melchizedek," who was both king and priest. Read your Bible. (Gen. xiv. 18; Heb. vii.)

*Objection 2.* "The law forbade, on pain of death, any but a Levite to enter the priesthood. But Jesus was of the tribe of Judah." (Hebrews vii. 14.)

*Answer.* In Heb. vii. 1-18 this is explained. The change of the law is noted in vs. 12. Those who make such objections are not trying to *find* the truth, but to *hide* it! They are not teaching obedience to God's will, but arguing as if God had no right to do what his Word shows he did.

*Objection 3.* "The idea of a human consecration lowers Jesus to the level of human priests."

*Answer.* He humbled *himself*, and took the form of a servant. (Phil. ii.) "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. ii.) He had

no "human consecration." God anointed him with the Holy Ghost.

*Objection 4.* "John had no right to consecrate him."

*Answer.* No; and John did not do it. God did it. The baptism was not the consecration, but the preparatory legal "washing." The *anointing* was the consecration, and God anointed Him.

*Objection 5.* "John had no right to give this priestly 'washing.'"

*Answer.* Why not, when God sent him to do it? Why not, when Jesus commanded him to do it? Why not, when he was a lineal descendant of the priestly line of Aaron? (Luke i. 5.) Such objectors surely do not read their Bibles.

*Objection 6.* "The banks of Jordan was not the place to consecrate a priest."

*Answer.* Why not, if God chose it, and Jesus sought it? (See a further answer in our preceding parallel of the priesthoods, "4.") Shall we object to what was chosen of God?

*Objection 7.* "If the people can be made to believe that the baptism of Jesus had special reference to his sacerdotal consecration, they will feel comparatively exempt from the obligation to follow his example, as they are not baptized that

they may become priests. The truth is, that Jesus, in his baptism, as in other respects, left us an example that we should follow his steps. (See Pendleton's 'Three Reasons, p. 113.)

*Answer.* (1.) Here we may return to this objector the words he once wrote with reference to the teaching of the Rev. Drs. Miller and Rice, viz.: "There seems to be a mixture of assertion, supposition and fiction. . . . Who authorized him to fabricate premises, that he might draw from them such a conclusion as he desired? It is humiliating to see such men . . . handle the word of God deceitfully." ("Three Reasons." pp. 114, 116. Ed. 1856.) But we remark:

(2.) We have shown that there is not a word in all the Bible authorizing the statements of the above objection. Therefore the only "obligation" ever put upon people to follow the example of Jesus in baptism was forged in human brains, and should not be recognized.

(3.) This objector himself handles the word of God "deceitfully" *in applying to this subject words which have no reference whatever* to the baptism of Jesus, or any one. The words quoted to show that Jesus was baptized as an example to us are found in 1 Peter ii. 21, and refer to another subject altogether. Peter says, "If when

ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps, . . . who, when he was reviled, reviled not again," etc. Immersionists would represent the Bible as saying "Christ was also *baptized* for us, leaving us an example that we should follow his steps." But does it?

(4.) "The truth is," not as this objector states, but this: "*If people can be made to believe that the baptism of Jesus was not for example, immersion will lose its "right arm!"*" We have searched the scriptures, comparing scripture with Scripture, and have shown that there is no explanation of the baptism of Jesus except in the *preparation* for consecration, or anointing to his office as our great High Priest. But if the "example" theory as to his baptism is the true one, if it is taught *anywhere* in the Bible, *why do not immersionists show it to us?* Their only attempt to produce a "Thus saith the Lord" for it, *is the quoting of a passage (as above) which has no shadow of reference to the subject!* The Bible does not teach it, *therefore the people ought not to believe it!*

And so we say of every other false theory, utterance, etc., taught to the people as the will of God!



No one has the right to tell "the people" that God's Word teaches what it does not teach. If any do this, then, in duty to God, the Church, and their own souls, the people ought neither to believe nor follow them. It may cost a struggle to give up a long-believed and cherished error. But though we may have held it as truth, if *God's Word does not sustain it, it is not truth, and should be abandoned!*

On such principles we studied the subject of baptism, and, guided by these principles, we have written this work to its end. We only ask that our teachings may be compared with those opposing them, and let the Word of God judge between us. *Not for the whole Presbyterian (or any other) Church would we accept and teach a doctrine not authorized by the Word of God!*